The fourth altar, however, the devil's black altar, he destroyed completely, leaving not a trace of it behind. Looking at a passage like this, one might be led to the belief that the ancient Tibetans knew, side by side with the three realms of the world just described, a fourth, self-contained realm, that belonging to the devil. Since the devil is frequently designated by the modifier sdig-can, "sinful," we would here be dealing with an ethically condemned personality, while the deities of the other three realms are worthy of human worship. 773 776

However, several observations lead me to the belief that the figure of the devil has developed from the deities of the water world and of winter, which stand in opposition to the bright gods of heaven. Thus, the word bdud, "devil," serves to designate various beings in Tibetan mythology. The etymology of this name is not simple. It seems to me that bdud represents a denominative formation from dud, "smoke, and soot." Bdud could then mean "the sooty one," "the black one." This would correspond with his appearance in certain versions of the Kesar saga. Even though bdud is constantly translated by the Indic words mara and Kama, nevertheless it does not seem to me that we have here a case of translation from the Indic. The devil bdud was found fully developed by the Indians in Tibet. In the Kesar saga, the devil bird is designated by the name bdud. This bird goes out to steal the goats of heaven (Spring Myth, I); furthermore, the king of the North country, King White Tent (gur-dkar), who abducts Kesar's wife; and finally, the Giant of the North (Cu-ru-lu-gu), who keeps the Bam-za-abum-skyid imprisoned in a cage (Winter Myth, III). All these are surely forms of the powers of the water and of winter, and it is this circumstance which leads up to the conclusion that in their case the origin of the notion of the devil is to be sought among the Tibetans. 776 196 ● 773

The realm of the devil is designated quite particularly as the castle of the Giant of the North, Cu-ru-lu-gu (Winter Myth, III, IV). The fount of nectar and milk is to be found there (IV, 17).[2] The word for nectar in Tibetan points directly to the devil bdud, for nectar is called bdud-rtsi, "devil's juice." Perhaps the food and drink of forgetfulness, which according to IV, 1,[2] are found there, are also connected with the well of nectar. According to the narrative Mon-gces-pa (Paladins), the land of the devil is also populated by poisonous snakes, which might point to Yog-klu, the realm of the nymphs. In view of his size, his hunger, and his stupidity, the devil Cu-ru-lu-gu is particularly reminiscent of the giants of the German world of saga and mythology, and thus at the 776 773

[2] [See pp. 1-8, Category 116 for references--Analyst]

773 same time of the "stupid devil" of Europe.
776

/17/ The Seven and the Eighteen Agus

773 Aside from Kesar, the eighteen or seven Agus, so-called, are
805 the greatest heroes of the Kesar saga. Kesar is the leader of these
776 heroes, and together with him they form a group of nineteen beings whom I am inclined to regard as personifications of an old calendar. The days of the week seem to have found their embodiment here, and perhaps the months, insofar as a connection exists between them and the constellations of the zodiac.

773 About the origins of the Agus we read in the Lower Ladakhi Ver-
776 sion of the Kesar saga (Lower Ladakhi Version, I, "Prologue to the Kesar Saga"):[1] The forefather bKra-shis, together with his wife, seeded a field on which only a single tree was growing. From its fruits worms arose that ate one another until at the end only a single giant worm was left. This worm turned into a beautiful child, for whom eighteen brides were sought. All the brides became pregnant as soon as they looked at the child, and from them the eighteen Agus were born.

196 The word A-gu is the dialectal form of the Tibetan word A-khu,
(589) which means "uncle," "father's brother," but which in Western
773 Tibet can also mean "husband." The last-named meaning may be
776 connected with the fact that the brothers of the master of the house have a claim upon the master's wife. Moreover, it should be remembered that among the Dard of mDa, the word Mum-mo, which also means "uncle," is used, in their old songs, in the sense of "forebears." Some of this last meaning may also have penetrated into the Tibetan word A-gu.

773 The order of the eighteen Agus is given as follows in the para-
776 graph of the Kesar saga (Prologue):

1. Pasan-ldan-ru-skyes, with a goat's head.
2. An-gar-rtsans-po, with a lizard's head.
3. Khrai-mgo-khrai-thun, with a hawk's head.
4. Kha-rgan-ga-ni, with a white beard.
5. sKya-ba-rgod-po, with a ladle for a head,
6. Zla-ba-bzan-po, with a moon for a head.
7. mDa-dpon-gon-ma, with an arrow tip fro a head.
8. A-la-jon-gol, with a boot sole for a head.
9. aBu-dmar-lam-btan, with an insect's head.
10. Shel-gyi-bu-zhun, with a mirror for a head.

[1] [See pp. 1-8, Category 116, for references--Analyst]